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CALIFORNIA.

OUTLINES OF AN ADDRESS

BEFORE THE NAUMKEAG MUTUAL TRADING AND MINING COMPANY,

At the Tabernacle Church in Salem, on Sabbath evening, Jan. 14, 1849.

BY REV. SAMUEL M. WORCESTER, D. D.

"Where there is gold; and the gold of that land is good."

It is somewhat remarkable, that the first mention of gold in the Scriptures is in connection with the garden of Eden, before the fall of man. The last mention of it is found in the description of the glorious city of God, the New Jerusalem, which appeared to the disciple in Patmos, as "pure gold, like unto clear glass."

Of the first partition of the river, that went out of Eden, and is called Pison, it is said: "That is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good." There have been different opinions, both in respect to Havilah and the Pison. Some have identified the Pison with the Indus, some with the Ganges, some with the Nile, and some with the ancient Phasis. And Havilah, a son of Joktan, (Gen. x. 29,) is believed to have peopled Colchis, on the eastern shores of the Euxine or Black Sea, and the countries encompassed by the Pison or Phasis, now known as the Aras or Araxes.

Whether the Havilah of the Scriptures, that was so renowned for its gold, in the age of Moses, was ever as California now is, or the Pison was as the Sacramento, it would be impossible to ascertain. But there is a golden chain of association, if I may so speak, by which it is easy to connect that gold region of remote antiquity, with one of the most memora-

ble of all enterprises or achievements. I refer to the Argonautic Expedition, in the thirteenth century before Christ.

In mythological story, Jason is described as the leader of a band of heroic adventurers, among whom were Hercules and Orpheus, who embarked in the ship Argo, from a port of Greece, to sail for Colchis. Their object, as poetically stated, was to obtain possession of "the golden fleece" of the ram upon which Phryxus, the son of Athamas, king of Thebes, had escaped thither, when flying with his sister Helle, from the vindictive machinations of Ino. The wonderful animal, not only had an invaluable fleece of gold, but had wings and the faculties of speech!

The expedition of the Argonauts is celebrated in tradition, poetry, and history. It forms a sort of landmark, or boundary point, between the fabulous and the authentic, in the literature of the classic languages. But, with all that has been said of it, the original facts of the mythological story cannot be determined. One writer has conjectured, that the golden fleece was the *raw silk* of the East. Another has thought, that the phrase was derived from the manner of collecting golden sands washed down from the mountains—by putting undressed sheep-skins in the channel of the stream. Another considers the whole story as a tradition of the flood. But, according to one of the best modern authorities, the Argonautic Expedition is to be regarded as "both a military and a mercantile adventure; and was singularly bold for the times in which it was undertaken. The object was, to open the commerce of the Euxine Sea, and to secure some establishments on its coasts."

Gold was obtained from some sources, in great abundance, in the reign of Solomon; that is to say, about four and a half centuries after Moses had recorded the fame of Havilah, and two and a half centuries after Jason and the other Grecian heroes accomplished their perilous voyage to Colchis. From Ezion-geber, on the Red Sea, the ships of that magnificent monarch sailed to Ophir. "They came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon." "Once in three years came the navy of Tarshish, bringing gold, and silver, and ivory," &c. Gold became so plenty in Jerusalem, that "silver was as stones:" "It was nothing accounted of in the days of Solomon."

Where Ophir was, is still a question of geography and of history. But whether in the Chinese Sea—on the coast of Malabar—in the island of Ceylon—or in Southern Arabia—or on the east coast of Africa, opposite Madagascar—or somewhere else in the Indian Ocean—there is no dispute that gold and precious stones were the great commercial attraction. The gold of commerce had far more to do with the ancient

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maritime enterprises in the Mediterranean Sea, and in the Indian Ocean, than either the desire of discovery, or the hope of renown.

Between the age of Solomon and the Christian era, the Phenicians and their colonial children at Carthage, would seem to have been the most enterprising and successful in the commerce of the Mediterranean. To some extent, doubtless, they adventured into the Atlantic Ocean. They traded in all manner of riches, and were unrivalled for their skill in navigation.

At a very early period, the more advanced nations, like the people of Egypt, began to seek gold by other means than finding it in the mines of mountains, or in alluvial plains, or in the beds of rivers, or in the exchanges of commerce. It has been supposed, that, in melting the ore, other substances were discovered in combination; and hence was suggested the idea that other substances might be changed, the viler into the most precious. However this was, an art arose, called alchemy. And in process of time, the grand desideratum was *the Philosopher's Stone*, or a substance containing the original principle of all matter, and capable of dissolving all into its elements. This *general solvent*, it was also supposed, would possess the power of removing all seeds of disease from the human body, and of renewing life for immortality.

From Egypt, the mysteries and occult toils of the alchemysts passed into Greece; and from Greece, they were subsequently transferred to Rome. The prodigality of the Romans excited and inflamed their desire for gold. In the first century of the Christian era, many experiments were made, in the hope of transmuting the baser metals into that which was most of all so passionately desired. Caligula tried to obtain gold from *orpiment*, or yellow sulphuret of arsenic. Dioclesian, however, one of his successors, more than two hundred years afterwards, ordered all books to be burned which professed to teach the manufacture of gold and silver by alchemy. The useful science of chemistry was much promoted, and various important discoveries were made; although no man ever succeeded in making one particle of gold.

The Arabians studied alchemy with great zeal, not long after the time of Mohammed. And until late in the "Dark Ages" of Europe, the monks were doing their utmost to find the grand secret of all earthly good, not in the wisdom that is from above, but in the *Philosopher's Stone*, which, as it was believed, *had been all but found*, very many times!

With the discovery of America, a new direction was given to the desire and search for gold. Columbus carried back "presents of gold" to Ferdinand and Isabella. It was soon ascertained that South America and Mexico, or New Spain,

had large stores of the precious metals. These were thought to be inexhaustible. It was not long before adventurers were rushing, with the most extravagant expectations, to regale their eyes with the glittering spectacle of El Dorado, where gold and precious stones were as common as rocks or sands in other countries. Of this Dorado, Francis Orellana, a companion of Pizarro, first spread the report in Europe. It was supposed to be in the interior of South America, between the rivers Orinoco and Amazon. And an Englishman is said to have given a map of it, at the end of the sixteenth century.

But no Dorado was ever found as the stories of the natives had described it—as the fervid imagination of Spanish cupidity had painted it. El Dorado became a proverb of European hallucination and disappointment. It was like "the German *Schlaraffenland*, where roasted pigeons fly into one's mouth."

Singular enough, three centuries having passed away, a Dorado in North America has been found to be no tale of the fabulous. And, it is not without reason, that some are inclined to think that California was the real Dorado of the 16th century.

We have fallen upon an age of wonders. But among all the marvels, which in our day make truth so much stranger than fiction, I did not expect to see an age of literal gold. And, perhaps I may be allowed to say, that, strangest of all in my personal experience of events and occurrences, is the position in which I find myself this evening. That I should stand here in this pulpit, to address a company, like that here convened, is one of the last of all positions in which I ever expected to be placed.

I have never been very forward to speak in praise of wealth; for I have esteemed wisdom better than gold. And I have never thought it prudent for any man to be "in haste to be rich;" for there is the greatest danger, that "he will not be innocent" in so doing. Besides, I have always understood the lessons of history, as teaching us, that, for the world at large, if not for every one, there is "a more excellent way" of increasing pecuniary resources, than by searching for any of the precious metals in their native depositories. My principles, my sentiments are the same as ever.

But I have felt very differently, in relation to the enterprise which has now brought this large assembly together, from what I should have anticipated, according to all my previous opinions and impressions. And yet, I find not the slightest difficulty in explaining my present feelings. I have thought that I could see the clearest evidence of God's hand in the movement which now concentrates upon itself such a vast amount of various interest.

I have never had any sympathy with the political measures by which California has been annexed to the mighty domain of this great republic. But I have an inward and cheering persuasion, that He who is "wonderful in counsel, and excellent in working," has some great results to accomplish in permitting an annexation so unexpected and extraordinary. And from the first hour that it became a moral certainty that San Francisco would become a city of the American Union, I have been deeply solicitous, that, as soon as possible, it should be truly an Anglo-Saxon, if not a genuine New England city, in the whole spirit of its merchants, mechanics, and manufacturers. It will soon be the largest city from Behring's Straits to Cape Horn.

I have devoutly desired, that all California, and all New Mexico, with all Texas, should have an ascendency of population among whom the best principles of our free States, and of the most enlightened sections of our "goodly heritage," should be established for all time to come.

And what—I have asked myself—will be sufficient inducement to attract thither, at an early day, the requisite number of emigrants or colonists? I never imagined, in all my imaginings and conjectures, what the memorable year of 1848 has already recorded in its annals, in the most eventful of all its eventful chapters, in the wonder-working providence of God!

I believe God is in history. I believe the history of the world will yet prove to be vapid and worthless, save only as it is recognized in its connections with the history of the Church. And thus I believe that Jesus Christ is peculiarly and pre-eminently in history. As a minister of the Gospel, therefore, I am interested, profoundly interested, in every movement which affects this country, in the extension of its boundaries, the diffusion of its population, the augmentation of its strength, and the multiplication of its means and instrumentalities, for the advancement of civilization, of freedom, of pure religion and true happiness. I feel the love of my country in every pulsation of my heart.

It is in history, that this continent was not discovered by modern Europeans until just about the time when the crisis of the Great Reformation was about to be revealed. It is in history, that, by a most remarkable course of events, the territory of New England was reserved for the Puritan pilgrims and fathers. It is in history, that Catholic France on the North, and Catholic Spain on the South, were extending their arms to clasp hands at some point of amity in the line of the great Lakes, between the Gulf of St. Lawrence and the Gulf of Mexico. And it is in history, as I read it, that nothing but a seeming miracle, or a series of miracles, like those which

delivered Israel out of the hand of Pharaoh, gave victory at Louisbourg, in 1745, and saved New England and all the colonies from the desperate designs of that detestable power which enacted the scenes of St. Bartholomew's. If the colonies here had fallen before the armada of France, the history of the world's evangelization and emancipation might have waited a thousand years for what our ears have heard and our eyes have seen.

I must not extend these allusions, or add to these historical associations or reminiscences. But, I love to think of them when I look out upon the present spectacle of our country and of the world. And albeit "*gain*" is not "*godliness*," they give me hope, brighter and richer than all its gold, for California, and for the continents and islands of the north and south Pacific. For, of all the signal and stupendous demonstrations of God's providence in these last days, I know of nothing more wonderful—no fact more worthy of profound reflection—than the reservation of the astounding discovery of the treasures of California until its recent annexation to the United States. Why did the Spaniards, so ferocious and blood-thirsty in their search and rage for gold, never find any part of the amazing secret of those treasures? The Jesuits, too, have been there for three centuries. Why those many, many thousands of square miles of mineral wealth, untouched until the year 1848?

It must certainly be that God has a purpose—a great moral purpose in all this. It is no small thing for a people to be moved as the American people, so many of them, now are; that the representatives of every city, and village, and almost every log-cabin beyond the Alleghanies, will soon be on the shores of the Pacific; that a nation should, as it were, be removed thither, under the protection and thrilling enthusiasm of the brightest, and ere long the mightiest banner among the nations of Christendom.

Tens of thousands will go thither, allured by glittering visions, a very small part of which may ever be realized. Not a few may find a grave for their bodies, if not the death of their morals and the destruction of their souls; but God will be there—the God of New England's founders. God's Holy Word will be there, with no chains to bind it. God's ministers will be there. They will preach boldly in the name of Jesus. And none can prevent them, as they will solemnly proclaim—"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" God's true friends among laymen will be there, to afford countenance and encouragement to every good word and work. Many there will be, who can never forget a

New England Sabbath, a New England sanctuary, New England schools, colleges, courts of justice, and halls of legislation; New England industry, energy, economy, and liberality; New England firesides and homes, with New England fathers and mothers, wives, brothers, sisters, and little ones, so dear! And be assured that SLAVERY will *not* be there!

We address you, Gentlemen of the Association, in whose behalf we speak, not as missionaries—nor even as a band of Christian colonists. We address you not at all as men embarked in a *religious* enterprise. Your immediate object is pecuniary. But we address you as our fellow-citizens; as sons and brothers of New England; and as men, who, in a mercantile adventure, have very peculiar moral responsibilities, whether or not you succeed in any measure according to your wishes, in obtaining the immediate prize of your calling. You have interests of your own, and you have a concern in the interests of others, which are immeasurably more precious to you and to them, than thousands, and millions of gold and silver.

I rejoice to see the evidence, which I find in the Preamble and By-Laws of your Company, that you have begun with so distinct and laudable an acknowledgment of the principles and rules, by which only you can expect any such prosperity, as rational, high-minded, honest and honorable men can esteem a recompense of such toils, and hardships, and exposures, as may await you.

I read thus in the Preamble:

"Whereas, by the acquisition to this Government, of the immense Territory of Upper California, a large field of operation has been opened, whereby a company of Traders and Mechanics associated together for one common good, and by a strict observance of those great and good principles, by which all men, separate or collectively, can prosper—and can only prosper—those of Industry and just Economy, can reap a rich reward for their labor;—we, therefore, whose names are hereunto affixed, do by these presents, severally covenant and agree to, and with each other, in manner and form following—that is to say, we do agree to form ourselves into a company to be called the Naumkeag Mutual Trading and Mining Company, for the purpose of carrying on the Trading and Mining operations, in the vicinity of the Bay of San Francisco, in California; and for the good order and government of the same—as well as for the promotion of harmony and good friendship among the members thereof, do assent to, and adopt the following By-Laws."

You feel, then, that you are "associated for one common good." You speak of your purposes, as if willing that they should be known and read of all men. You assume, that your

object is right—your end is just. To all this, or any part of it, I can take no exception. For any thing which I can discover, it is as suitable and as honorable to seek an increase of wealth, by trading and mining in California, as by manufacturing in South Salem. The great point is, to do your work and your traffic *honestly*—violating no law of God, and no law of your country.

You speak of "great and good principles." You do well. Every man should act from *principle;*—sound principles of truth, rectitude, benevolence, and honor. And if you would desire that "blessing of the Lord, which maketh rich and addeth no sorrow with it," you will make the Word of God "a lamp unto your feet and a light unto your path."

"Order is heaven's first law." You will submit to law, if you would have any order, any harmony, any peace.

"ARTICLE VIII.—It is understood, by and between each and every member of this Company, that each member shall make an equal provision for the wants of the same; shall perform the various duties which may devolve upon him, cheerfully, and in such a manner as shall promote the best interest of all the members thereof; shall at all times yield a ready acquiescence to the demands of the officers of the Company—when such demand shall be made in accordance with the provision of the By-Laws of the same, or for the establishment of good friendship and kind feelings towards one another; that they will, in all cases of danger, defend each other—and more especially, in case of sickness of any member or members, to administer to his or their wants—to use all the means placed within their reach, to alleviate his or their sufferings, and restore him or them to his or their usual degree of health.

"ARTICLE XVIII.—In case any member shall, by sickness or from any other cause, become unable to perform the duties which devolve upon him—excepting such sickness or disability shall have been occasioned by any immoral conduct;—such member shall continue to receive during the entire term of such sickness or disability, his share of the profits of the Company—the same as when he performed his daily duties, when in perfect health.

"And be it furthermore provided, that in case any member shall have taken from him by stealth or by force, during the month next following that in which the last monthly division of the profits of the Company shall have been made, his entire or partial dividend of said profits—then the Board of Directors at the next monthly meeting, upon the same being clearly proven to them, shall cause the Treasurer and Clerk to pay to said member, out of the Treasury, a sum equal to that which said member shall have proven to have been lost. Provided always, that nothing in this article shall debar such member from receiving his dividend of the profits of the Company as before.

"ARTICLE XIX.—In case of the decease of any member, the President of the Company shall take immediate possession of the whole of such member's property, and cause the amount of the

same, and in what it consists, to be entered upon the records of the Company, and shall, as soon as may be practicable, forward the same to the nearest relative of the deceased."

By these articles, more especially, you make your Association a Brotherhood, and a Mutual Insurance Company. You anticipate that to which you are each liable,—sickness, suffering, sorrow, and death. These articles I have read with much satisfaction, and with no small degree of tenderness of spirit. They are noble in their purpose. Abide by them most faithfully, and great will be your reward.

It is immensely important that you should love as brethren whose interests are one. I cannot too earnestly enjoin it upon you, to "be kindly-affectioned one to another." You will allow me to say to you, in the words of Joseph to his brethren, "See that ye fall not out by the way!" On your voyage you will have urgent need to be careful of your spirit, your temper, your countenance, your words, your tones, your deportment. Bear and forbear. Never, never, *dispute!* You will have differences of opinion and feeling. You may *discuss* your differences; but see that you always speak truly, candidly, kindly, and very mildly. One harsh expression may do irreparable mischief.

"Article XII.—The profits of the Company—after the payment of all demands against the same—shall be divided equally among the members thereof, at each monthly meeting—and for which, each member thus receiving, shall give his receipt to the Treasurer and Clerk."

You here anticipate "profits," which, of course, you expect, or you would not engage in the enterprise. But do not anticipate too much. Be prepared to see something else besides gold. Be content with less than others obtain—with nothing even; rather than seek gain by unrighteousness, or in the ways of ungodliness. Watch over your morals, as under the all-seeing eye of God: and give HIM, also, "the tithe of all!"

"Article XIV.—The playing of cards for amusement, gambling, and the use of intoxicating drinks as a beverage, by any member, is strictly prohibited;—any member violating the provision of this article, upon its being proven against him, shall be expelled from the Company, and shall forfeit to the same, his entire interest in the Company:—Provided, however, that nothing in this article, shall debar such member from entering his plea for the violation of them, and of making his appeal to the judgment of the Company."

I am much pleased that you have adopted this article. To some, however, it may seem a little too *stringent*. But who of you will ever lose any thing by the most rigid adherence to

every line and every word? Amusement or recreation we all need; but the best kind is often found in a change of employment. You must have some physical exercise. This will be incomparably better than "the playing of cards." Books you will have, instructive and entertaining; and not one, I trust, that is corrupting and demoralizing. Read the history of New England, of the United States, and of other countries. Make yourselves familiar with the lessons of the past. Study yourselves also—your own minds and hearts.

You can keep a diary, or a journal. You can spend much time very pleasantly and profitably with your pen in hand. You may have an opportunity, on the voyage, of making much valuable improvement in knowledge and in capacity for business.

Upon high authority it can be said to you, "Every man that striveth for the mastery is temperate in all things." Paul's sentiment in regard to abstinence is worthy of universal adoption. "It is good neither to eat flesh, nor to drink wine, nor do any thing whereby thy brother stumbleth, or is offended, or is made weak."

During the meeting of the Evangelical Alliance, in London, an American gentleman was one day sitting at dinner between two members, who had not been introduced to him. He observed them to be somewhat uneasy, about the time it was common to have recourse to wine or brandy. "Where are you from?" said one. "I am from the United States." "The Temperance reformation has made much progress there, I believe?" "Yes, considerable. But not as much as it might. Still, as it is, I have not seen so much of ardent spirits, for ten years, as I now see here, upon this table." "But," said the Englishman, "There are some of us that do not find the doctrine of total abstinence in the Scriptures. We do not think that Jesus Christ requires it in his followers." "You must admit," responded the American, "that the use of intoxicating drinks leads to drunkenness. And in the United States we think, that the Saviour of the world will not be *displeased with us*, if we abstain from them wholly." There was no further argument. For the good of others, if not also for his personal safety, let every man be an example of temperance, in the best sense of the word.

"ARTICLE XV.—The regular business of the Company shall not be transacted on the Sabbath. Each and every member may spend the day in such a manner as he may deem advisable—provided it shall not intrude upon the sacredness of the day. Any member refusing or neglecting to comply with the provision of this article, shall forfeit and pay into the Treasury the sum of ten dollars for each and every offence."

Most fervently do I rejoice in this article. It is the Sabbath, which has blessed New England unspeakably. You remember the example of that little company of explorers, sent out in a shallop from the Mayflower, before the landing on the twenty-second of December, 1620. Being unable to regain their vessel before the sunset of a Saturday night, they made themselves as comfortable as they could upon an island, at the entrance of Plymouth harbor. They spent the Sabbath in holy rest and in worship of God. Some would think them to have been "righteous over much." Not so. It was an example for all that should come after them—an example for all the world.

No man ever lost any thing by keeping the Sabbath; and no man will ever gain any thing by violating the Sabbath. More than twenty years ago, I was much impressed by what I heard as the result of the experience and observation of a professional man. He was not considered a Christian, and was even suspected of Deism. While in the practice of law, he had once subjected himself to an ignominious penalty. But he recovered his standing, and exhibited qualities which procured him no common degree of respect and regard. In giving some account of his life to a student at college, he said to him: "There is one piece of advice which I wish to give you, as your friend. *Never do any business on the Sabbath!* I have always observed in myself and others, that such business ends badly. That work of mine which sent me to the State Prison, was commenced on the Sabbath!"

Hours could be occupied, with testimony on this subject. God gave the Sabbath in his infinite wisdom and love. Let no man defraud himself of a proper use of the inestimable gift. Every one needs it for the best condition of the body and the soul. Let no man defraud others of it, or hinder them in their enjoyment of it, as a right and a privilege. In respect to the Sabbath, and in respect also to other observances of moral and religious duty—"Blessed is the man, that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Some of you may find a home in California. Some of you may never again see your native land. May you so live, so order your conversation and your conduct, that, whatever changes pass over you, it shall be known at the final day, that you have found the pearl of great price; that "durable riches and righteousness" are yours; yea, a blessedness, one hour of which a thousand thousand Californias could not purchase;—blessedness eternal in the city which is "pure gold, like unto clear glass," and into which shall in no wise enter "any thing that defileth;—but they which are written in the Lamb's book of life." May God Almighty be with you and bless you!

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